THE Reconstructionist

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REALITIES AND VALUES *CORRESPONDENCE*

dicated to the advancement of Judaism as a religious civilization, to the upbuilding of el's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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THE

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IDITORIALS

LAY IS FATAL

AS we go to press, not a single concrete step has en taken toward implementing the re-rt of the Anglo-American Committee Inquiry. Since May 1, when the re-rt was issued, we have witnessed con-ued procrastination by the British. On part of America, President Truman pressed his desire to see quick imple-ntation of the recommendation for the mission into Eretz Yisrael of 100,000 ws, but so far, to no effect. From a rely humanitarian standpoint, the jus-e of this recommendation is apparent all except the Arabs. It has been heart-approved by non-Zionists and anti-nists, as well as by Zionists.

f the situation was urgent at the e President Truman made his state-nt, it has become more acute in the t few weeks. There are cogent rea-s for transporting the Jews out of Ger-ny at once. The conditions of morale the DP camps in Germany have be-ne worse. Incidents of anti-Semitism ong American troops have been re-ted; unrest among the Jews has cul-nated in several riots; and the flow of ugees into the American zone has now sed most observers to raise their esti-te of the number of those who should be evacuated to Palestine to well over the 100,000 figure set by the Committee of Inquiry.

American troops in Germany are forced to care for a mass of ill-clad, ill-fed, and disgruntled persons. These people have a right to be dissatisfied and on edge, despite the fine treatment which the American army has given them in providing for their physical and recreational needs and in receiving with sympathy the continual stream of new refugees from Poland and the Balkan countries. The Jews want no charity, but only the opportunity to rebuild their lives in a land of their own. Instead, they see their former persecutors reconstructing Germany, dwelling in security, and re-establishing their cultural life. Jewish response to American goodwill has therefore not been as enthusiastic as one might have hoped.

The American troops, on the other hand, note that the Germans are clean, polite and hospitable. It is easy to understand that our men should react more favorably to the reception accorded them by the German population than to the discontented attitude of the Jews. They misinterpret the Jewish dissatisfaction as a sign of ungratefulness. Moreover, it is the presence of the Jewish DPs and the problem which they constitute, which is keeping many Americans away from home. Every day that the DP camps remain open adds to the anti-Semitic feel-

ing among our American boys. This is a serious matter for our government to consider. We cannot afford to allow the unfortunate plight of the displaced Jews to interfere with the de-nazification of Germany. Nor can we permit the Nazi virus to spread to America.

Our efforts to close the DP camps are being impeded by the fresh influx of Jews from the east. This migration will undoubtedly continue until some action is taken to stabilize conditions in the American zone and in the areas of Jewish unrest. Such stabilization can be achieved only by removing all the homeless Jews, closing the camps, and announcing an orderly program of future immigration to Palestine for all other Jews who want to go there.

Finally, each hour of delay increases the tension among the Arab and Jewish communities in Palestine and the Near East. Lack of decision by the British and American governments encourages the Arabs to build up their resistance to any Jewish advance in Palestine and forces the Jewish underground to continue its defiance of the present illegal policy of the Mandatory government. The next step toward a satisfactory solution to the Palestine problem and that of the Jewish DPs must be an immediate and determined implementation of the immigration and land sales recommendations of the Committee of Inquiry.

NO RECRIMINATIONS

ELECTIONS in critical times are bound to generate much heat and passion. In the excitement of conflict, people too often lose all sense of perspective and all restraint, and indulge in reckless and unwarranted defamation of the characters of their opponents. Partisans are not content to commend their own principles and the leaders on whom they rely to give eff to those principles, but they take occas to impugn the motives and assail the tegrity of candidates whom they opp

This is unhappily true of the pres campaign of Zionist parties for the e tion of delegates to the next Zionist C gress. We feel obliged, therefore, to v the ancient warning: "Sages, be car of your words." Those who consi themselves competent to guide the Jev public on questions of Zionist po should have the decency and sense responsibility to refrain from intempe recriminations.

In our ethical tradition, *lashon h* has been condemned by religious teac and moralists in every age, and it serves to be condemned, for it is a sou of untold mischief. In the present sit tion, it is calculated to destroy the c fidence of the public in the integrity the Zionist movement as a whole, pre ly when that movement needs, more t ever before, the goodwill and understa ing of the entire public.

Let Zionist leaders of all factions a halt to the whispering campaigns ing conducted against their political ponents in the movement. Walls h ears, and when multitudes whisper, sound becomes amplified and the wo are heard by many for whom they w not intended. We may safely assume t the leaders of all Zionist parties have welfare of their people at heart. T should be judged by the policies t stand for and by their record in movement.

THE EINSTEIN FOUNDATION FOR HIGHER LEARNING

ANNOUNCEMENT been made of the est lishment of the Albert Einstein Foun tion for Higher Learning, for the purp of sponsoring a Jewish university

rica. The President, Dr. Israel Gold-
, and a group of supporters have ac-
ed the campus of a university near
on, which at present has facilities for
ollege of Arts and Sciences, a Medi-
School, and a School of Veterinary
icine, and which has room for ex-
ion into other schools and depart-
ts. Dr. Goldstein has received the en-
ement of Professor Einstein and of
y Christian and Jewish personalities.
s asking for the endorsement now of
r Jewish leaders.

e believe that a university of this
is certainly needed. In the first
e, there is the general lack of ade-
e educational facilities in the coun-
At the present time there are tens of
sands of young men and women
ng higher education. Those who
recently been applying for admis-
to colleges and universities can testify
he fact that there seems not to be
for all those who wish to pursue
studies. Secondly, the Jews have,
long time, felt that they have been
s in other people's homes and have
r had the opportunity to reciprocate.
y have never been given the chance
ct the host. Whether colleges and
ersities have operated on the basis of
quota system or not, the psychological
t upon Jewish students has been the
. They have somehow been made to
rstand that they were being "ac-
ed" by non-Jews; they have not felt
they were being admitted as a mat-
of course, purely as Americans who
a natural claim on American insti-
ns. It is therefore quite proper that a
sh-sponsored university should be set
o fill this educational need.

hough we endorse the Einstein Foun-
n in principle, we have nevertheless
y questions concerning it which we
ld like to have answered. These ques-
certainly must have occurred to the initiators of the project, and undoubtedly they will be dealt with in due course. But upon the manner in which they are answered will depend to a great extent the value of the project and the support it receives from the Jewish community. It is therefore important that these questions be thoroughly aired. Unless this is done, there is danger that a small group of men may proceed without being aware of public opinion on these problems.

Some of these questions are: Will this university be completely non-sectarian and non-quota? Will it be possible to admit students entirely on the basis of their merit? Will the faculty members be selected only on the basis of their scholarship and teaching ability? Will preference be given to Jews; and if so, will this not automatically set up a quota system for non-Jews? Will funds for the support of the university be accepted only from Jews, or will non-Jews also be solicited?

In what sense will this be a *Jewish university*? Will there be courses in Jewish studies? If so, will they be required courses or will they be merely elective? Will there be a particular point of view represented in the teaching of these subjects, or will all points of view be given equal opportunity of expression? Will the liberal arts curriculum be patterned upon that of other colleges, or will it be reorganized so as to take account of many Jewish contributions to civilization, which are ordinarily ignored in the college course? Those of us who attended college remember very well that, in courses in ancient history, the impression was always given that the Hebrews disappeared right after the destruction of the Temple. We remember very clearly that courses in European history almost completely ignored the Jews. Courses in philosophy never mentioned Saadia or Maimonides or Crescas. The vast ethical and folk and religious literature of the medieval period

simply did not exist for the professors of literature. Will the new Einstein Foundation reconstruct these courses and their curricula? Will it enable a Jewish student, or his non-Jewish neighbor, to get a well-rounded presentation of Western culture, such as he cannot get at the usual college? Will there be chapel services at the new school? Will attendance at these services be required, or optional? Will the various holidays be observed? Will there be public celebration of Hanukkah and Pesah like those of Christmas and Easter in other schools?

These are only a few of the problems that naturally arise when a project of this kind is undertaken. We are confident that Dr. Goldstein and his colleagues are going to give long and serious thought to these questions. We do hope, however, that they will seek the opinions of many groups in Jewish life before they make their decisions. The more the Jews in America participate in the formulation of the policies, the broader will be the base of support given to this Foundation for Higher Learning. Here is an opportunity to make a contribution both to the education of Americans and to the advancement of Jewish life. We hope that the Einstein Foundation will be so planned as to realize fully its potentialities.

PUBLIC OWNERSHIP OF PUBLIC UTILITIES

THE entire economy of the country is today being retarded by two strikes, that of the coal miners and that of the railroad brotherhoods. The question raised by these strikes goes much further than the merits of the specific demands of the unions. In the main, it is recognized that the workers have just grievances which are entitled to earnest consideration. But the specific issues in controversy between the employers and the workers in these two b industries are obscured by the larger sue of the effect of such strikes on public welfare. Can our society afford permit capital and labor in basic pu utilities to wage economic warfare may ruin many other industries throw the workers in them out of ployment? And this raises an even m fundamental question: can a solution this problem be found which shall impair the right of workers not to w if they are dissatisfied with their wa or working conditions and the right capitalists to stop producing if they c not obtain a satisfactory profit?

The first impulse of the by-stan who suffers economic loss through a st is to curb the right to strike. But if Am ica is to maintain the system of free terprise, which most Americans want retain, it is obviously unfair to insist t unions shall not have the right to dec collectively to stop working when t feel their work is not adequately rewa ed, while the employing corporations tain the right to close down when t do not receive an adequate profit. T right to strike may not be inherent human nature, like the right to life, libe and the purusit of happiness, but it inherent in the system of collective b gaining in a free enterprise economy.

There must then be something rad ally wrong with the way that syst operates in our country. What is wrc with it is that private interests are perm ted to own and control public utiliti The entire economy of the country whi is dependent on these utilities, is the fore in danger of being paralyzed whe ever the employers or the workers those utilities decide to discontinue th services to the public. This is somethi which the public cannot tolerate. It m therefore assume full responsibility operating these utilities by taking th

permanently and running them in
neral interest. This principle is one
the British people, after long and
l experience with private owner-
of mines and other public utilities,
come to adopt.

may anticipate opposition to this
on of the problem from the ranks
of industry and labor. Many indus-
ts will oppose it as an opening
to state socialism and the begin-
of the end of private enterprise.
labor leaders will resist it because
ural corollary of government owner-
would be a prohibition of strikes in
nment owned utilities. But neither
ese arguments is valid.
s a manifest absurdity to regard a
utility as legitimately *private*
rty; the very term *public utility* im-
hat the public interest must be par-
nt in these branches of our economy.
economic enterprise is based on com-
on. The socialization of public utili-
nceessary in order to insure that
services will, at all times and with-
terruption, be given on equal terms
private and mutually competing
sts that are in need of them.
for labor's objection, the answer is
under government, labor has other
of redress of grievances than
gh the strike. Civil servants are pro-
in their rights by law and can ef-
conomic adjustments by political ac-

see no other fair solution of the
m that now confronts our nation's
my.

LITIES AND VALUES

THE WEEK IN WHICH MAY the anniversary of the Nazi book
gs occurred, was observed as Re-
Book Week. In its celebration, the
nal Conference of Christians and
ublished a list of religious books, or rather four lists, one for each of the three religions represented and a fourth recording books written in the interest of good will generally. A comparison of the Jewish list with the others is not very gratifying. For while the Catholic and Protestant lists consist entirely of books with definitely religious content, only a small proportion of the Jewish books listed could be so described. The remainder are books on Jewish history, Jewish social and political problems and Jewish fiction with little religious significance, if any. Unhappily this is not principally the fault of the compilers of the list, although it seems to us that a list more representative of Jewish religious thought could have been drawn up. But the sad truth is that this list reflects the relatively minor role that religion plays in the lives of most American Jews in our day. That situation will continue until Jews awaken to the importance of developing the inner resources of Jewish life and not merely defending it against attack from without.

THE AMERICAN COUNCIL FOR Judaism has again shown how callous it is to the suffering of European Jews. It has backed the position of Attlee that the admission of the 100,000 Jewish Displaced Persons recommended by the Inquiry Committee be deferred and made contingent on the acceptance of the Report as a whole. Lessing Rosenwald, the Council's president, professes to be concerned that these Jews, who are nowhere wanted except by the Yishuv in Palestine, "be removed to a land of peace." But can he give us a guarantee that the terms of the Inquiry Committee if adopted by the British Government, will be accepted peaceably by the Arabs or, for that matter, by the Jews of Palestine? Can he guarantee that the Jewish DPs can be assured peace and security anywhere in the world? Does it ever occur to him that

they might themselves want to be consulted as to whether they would wish to take the risk of settling in Palestine or not? It is clear that the American Council for Judaism has but one objective, the defeat of Zionism. Its members are not afraid that the Jewish people may perish; they are afraid that, through Zionism, it may survive, to the detriment, so they imagine, of their own snug position in American society.

▼

One of the most interesting and commendable inter-faith projects is the establishment of the Religious Radio Association, the purposes of which are "to foster fellowship and the sharing of common interests among those concerned with religious radio, to work for high standards of religious radio programs, and to collect and disseminate data concerning religious radio—its extent, nature, and the reaction of the public." Persons joining the Association will be required to subscribe to the following principles of its constitution: (1) exposition of doctrine must be affirmative, free from attacks on other religions or races; (2) programs should positively contribute to the understanding and good will which are the basis of world peace; (3) no religious program for which radio time is granted on a sustaining basis (i.e., without charge) shall appeal over the radio for financial support of its program, nor use sermons, pamphlets or religious objects distributed through such programs as a means of raising funds; (4) religious programs which purchase their radio time may appeal for funds only upon the condition that they furnish to the public upon request published annual statements of their receipts and expenditures attested by certified public accountants. The initiative in the establishment of the Religious Radio Association was taken by the National Conference of Christians and Jews.

The *Chicago Defender* Negro periodical, charges a Jewish dep ment store in Washington both with fusing to employ Jewish help and repudiating Negro patronage. We our information from the *Trend of Ev* news-letter of May 10, 1946, and we not know who is the department s owner nor whether he is really guilty the practices charged against him. the appropriate Jewish communal ag cies in Washington ought to investig the situation and, if either of the charges is substantiated, ought to co borate with local Negro agencies in co pelling a change of policy on the p of the department store. Anti-Jewish anti-Negro discrimination are equally r rehensible, whether practiced by Wh or Negroes, by Jews or Gentiles. Resp sible Jewish and Negro elements in community ought to cooperate in co bating both.

▼

On April 23rd the Sena Committee on Education and Labor ported out to the Senate a bill wh would return the United States Empl ment Service to the states by Decem 31, 1946. There is more involved in t bill than the abstract issue of states rig vs. centralized federal control. The mo vation for the bill must be considered. returning the administration of this s vice to the states the bill would ena those states whose governments are co mitted to the doctrine of "White supre acy" to scrap the fair employment pra tices instituted under federal administ tion. Moreover, it would give an opp tunity to the unemployment insura agencies of the states to withhold j from all who would not accept them starvation wages, thus insuring the sou ern economic oligarchy an almost unlim ed slave labor market to exploit. At a ti

(*Continued on Page* 32)

ɔen Season on Veterans

By HARRY ESSRIG

THE Jewish community, apprehensive and eager, as the rest of the country, at the pros- of welcoming back the returning ing men and women of World War awaited impatiently their entry into rganizational life. For many months air was rife with all sorts of conjec- and theories regarding the impact ese men upon the American scene. tions ranged from concern over pos- psycho-neurotic manifestations to n lest the veterans remain totally un- ted by the revolutionary currents helped generate.

- the Veteran Wants

day the veteran is no longer a curi- about whom globe-trotting rabbini- missaries can concoct the weirdest nor an enigma which has to be ex- ed to the civilian public. The in- ants of the home front have had a ce to see the men of valor in the The shock of discovering that hu- beings in the mass, even when ed by the stamp of military regimen- , cannot ever measure up to the and myths and fears woven about has already sobered all of us. The in many respects are now turned. veterans are no longer shrouded by eils of distance or by the mists of ay oceans, nor rendered inaudible e silence often dictated, though not s required, by military security. Vet- need no longer rely on spokesmen have suddenly mushroomed into nence as the interpreters of the , battle-wise generation. Veterans t this moment, becoming civilians ave gained new experiences and in- which they desire to impart to fam- neighbors and friends.

It is therefore advisable that synagogues, community centers, fraternal orders and veterans' organizations lower some of their feverish competitive voices. The veteran needs above all to catch his breath, to stretch his legs out in the community parlor and then he may listen or even speak. At that, his voice may not rise above a whisper, for a great deal of his nervous energy has been exhausted, and he has become highly suspicious of the blatant bidding for his favor. He would prefer to be interpreted to others and revealed to himself first of all. He would like to be guided in evaluating the mass of influences that had converged on him during the terrible ordeal of the war; he wants to separate the chaff of public relations activities from the wheat of truth, from which we trust his daily spiritual bread will be prepared. He squirms when depicted as a menace to our existing institutional life, as a social reformer inclined to solve all the accumulated ills of several generations with one outburst of his GI wrath and indignation; but he also rejects the notion of being a dullard and an ignoramus in Jewish affairs. In short, he asks to be understood for what he is and his ailments for what they are.

It is, of course, at this very starting point that the analysts will trip over themselves in the race for discovering what Jewish servicemen have learned during their lengthy stay in the armed forces. Even the chaplains who penned their panegyrics in Alaska and India are often struck by the contradictory and paradoxical nature of their observations. The more modest ones were always as confused as their charges in distilling the essense of their military experience and

have already paid the price and suffered the ignominy of never seeing their photographs in print.

This writer's discussion, let the reader be forewarned, is charged with an underlying personal bias. Candor and forthrightness must again break through the clouds of pretty words and facile phrases that have been covering the sun of clear thinking. The delight of free speech is so overwhelming as to sweep away all the cobwebs of prudence and equivocation from a mind formerly burdened with the thought: "And what will people say?" He may now pass judgment, from the point of view of his convictions and his own conception of Judaism, upon the Army's religious program as it affected Jews.

The Inadequacy of "Gastronomic" Judaism

This former chaplain challenges the validity of suffusing our religious program with the aroma of corned beef, *lox* and chopped herring. The gastronomic type of Judaism, which many well-meaning individuals perpetuated out of a distorted sense of values, is one of the most disheartening by-products of our military experience. This naturally is not the representative opinion of the chaplains and the laymen, the majority of whose heads were turned by the adulation of homesick and spiritually indolent soldiers. It is practically impossible to portray the depth of revulsion which has gripped the writer when observing the zeal with which lay people and many of his colleagues sought to still the hunger, frustration and loneliness of our servicemen with memories of home life which Jewish delicatessen evoked.

Perhaps this is not simply a matter of logic; perhaps the writer is mistaken in labeling this a vulgarization of the Jewish spirit of worship and a symptom of a more fundamental mood of degenera which is affecting the masses of our ple today. The results were after all c gratifying. The men drawn, by the *kr lech,* at times heard a faint echo of Haggadah; as a result of catering to lowest common spiritual denominato rabbi might have had an opportu to impress a select few with a hi concept of religion and ethics.

Yet ends will be tarnished by me especially if, in the long run, the maj of the chapel audiences retained me recollections of the pretty hostesses attended and the smell of salami so talizing to a stomach which has been the week long with insipid Army rati Perhaps the social and dietary factors indeed effective weapons for fighting trends towards apostasy and assimilat their appeal is primitive and sens their expression real and tangible. stomach Judaism came, in time, to sume almost the proportions of a cul normal and intrinsic an element di become in the task of maintaining mo Perhaps the writer has penetrated far in the realm of progressive reli to appreciate the significance of *la Hamentaschen, gefilte* fish and the of the table d'hote Judaism. But some the lack of a sense of proportion in Jewish program offered the service will be understood and lamented. M will then be disturbed by the fact th great deal of our effort did not dig nor ennoble, nor exalt religious expres in the Army one iota. At that time, panaceas will no doubt be broadcast the same clash of cymbals and the s Hasidic gyrations, but will Judaism helped?

Abuse of Pageantry

Pageantry often provides an insp tional framework within which the religious instinct may be creative. W

loyed, however, for its own ends or purposes far removed from the act worship, its influence is harmful and ening. The Passover Seder as prac- in the Amy was often in the latter gory. Too frequently it was a dis- of the *nouveau riche* religious , a tribute to the chaplain's enter- in catering, the scenic background general's appearance, a culinary un- king which would have GI tongues ging for many months, a sort of re- ist tent meeting to sustain the Jewish Most often it was like an Army shot e arm which momentarily raised the idual's spiritual fever and then left immune for the remainder of the For the Passover and Rosh Hasha- celebrations were given greater prom- ce and acclaim than the heart-break- hore of holding regular Sabbath and day services. The same abuses were ed over from civilian life; fully 80 nt of the Jewish soldiers withdrew active identification with the chapel ram in the long intervals between holydays and nothing could coax to come out into the open as reli- -minded Jews. And so who benefited?

ance That Did Not Guide

rhaps the tone of this article is too ng, to the same degree no doubt others have been too laudatory and uous. The individuals who counselled haplains scattered all over the globe world whose axis presumably rotat- ght through their offices) were in no ion to sense the complexities of the ary life, with the result that much of guidance, though well-intentioned, misplaced. Of course, the art of re- a writing is an honorable one, whose ic record makes the heart of the odox Jew swell with pride; and yet elevance to soldiers who are being nd by the gears of war may be ques- tioned. No doubt the writing of such responsa afforded a vicarious thrill to the members of CANRA (Committee of Army and Navy Religious Activities of the J.W.B.) who thus felt closer to the total war effort by pressing our tradition into service of the democratic cause. But this kind of religious guidance was merely a grappling with issues that were really not germane to the basic question of Jewish adjustment to the military milieu. It seemed a flaunting of erudition that in no way affected the grim routine of daily living and dying in the far-flung outposts of this war. It would not have amounted to more than a harmless exercise in casuistry, in which the conclusion was self-evident to the military eye long before the thread of painstaking reasoning had unwound itself, except that in a deeper sense it betrayed a wrong approach to the whole question of Jewish integration within the American armed forces.

It should have been taken for granted that, under conditions of modern warfare, only a minimum of religious observances could be respected; hence most of the exaggerated heroics and the insistence, for every event in the Jewish calendar, upon privileges along strictly Orthodox lines were entirely out of place.

Some people also shut their eyes to the abuses which the free-for-all scramble for furloughs and visits to nearby communities engendered; they were not sensitive to the discrepancy between the year-round general indifference and the sudden semi-annual spurts of spiritual enthusiasm; and in fact they abetted at times this lop-sided emphasis. Once again the issue was not met squarely, for Jewish servicemen were not often enough encouraged to work out their spiritual salvation within the military structure. They were indulged and given too much latitude in watering down our religious program, because the sentimentalists and the

"sob sisters" and the public-relations minded secularists in our ranks proceeded on the assumption that "nothing was too good for our boys." Hence it was futile to impose a set of standards and to carry out a program on a high aesthetic-cultural level.

The Need for Objective Evaluation

The foregoing has been stated not in order to stir up bad feeling but to call attention to the possible deleterious after-effects of this policy on our communal religious life. Our tactics and outlook in the armed forces have often accentuated those very tendencies against which conscientious rabbis always forewarned us as marking the doom of our spiritual creativity. This danger was forgotten in the storm of applause whch struck our ears every time a chaplain opened his mouth during the course of the war to utter platitudes he himself ridiculed amongst his colleagues and to play up to a gallery of doting parents and wives. Today the factor of morale which might once have served as a self-justification and rationalization is happily no longer involved, and we can well afford to make frank appraisals of the situation. In fact, such a course of action is practically mandatory if we are bent upon restoring about 500,000 veterans to their legitimate and strategic place in our communal life.

The first task that confronts our rabbinate, working independently through the rabbinical associations, and not as adjuncts of a secular institution whose wartime assignment is gradually drawing to a close, is truthfully and objectively to evaluate the process of growth or disintegration which their ministry as chaplains helped to bring about. The chaplains and former chaplains are not seeking self-glorification or photographs in the Chaplains' Bulletin any more. What is at stake transcends all the petty and trivial considerations which motivated so much the effort and zeal that they ostens expended in the cause of Judaism. concern now is to discover ways means of channeling the great spiri ferment which servicemen sensed could not express adequately, of izing the surge of Jewish conscious that has swept all those who have the blight of fascism at first hand, of suppressing the cheapening and garizing tendencies which, alas, s chaplains tolerated.

To a similar degree all of our inst tions, especially those that have embar on membership campaigns or will soon so, will be required to re-examine t objectives and their techniques, if t hope successfully to corral the hordes GI veterans. Too many of the latter h already grown cynical; they have bec suspicious of the large, overwhelm bodies that seek to enroll them. They proud and defiant, still retaining a cert air of independence and an *espirit de co* as fighting men who hate to be pus around or told what organizations join or in what causes to put their tr They are restless and outraged at smugness and complacency with wh this country has reacted to the grim t gedy of the global war. They are bou to be more critical than ever before the old leadership that still surveys world from the vantage point of 19 They echo the fears of T. E. Lawre who wrote after the last war: "We li many lives in those whirling campaig never sparing ourselves any good or e yet when we had achieved, and the n world dawned, the old men came again, and took from us our victory a remade it in the likeness of the forn world they knew. Youth could win, had not learned to keep, and was pitia weak against age. We stammered t we had worked for a new heaven and

ew earth and they thanked us kindly nd made their peace. When we are their ge, no doubt we shall serve our children o."

The social-economic crisis in this coun- y has deepened and the hackneyed an- wers cannot excite men who have met ruelty, hunger and death face to face. While there is yet time, some of our in- itutions may openly announce their ankrupt condition and make a fresh art with a clean bill of health and the romise of a forthright endeavor to re- nold the pattern of organized Jewish life. Otherwise we shall be sadly disillusioned bout the highly vaunted and eagerly waited response of yesterday's heroes to he challenge of tomorrow.

The thing that we ought perhaps to larify in our own minds first is the real, ot the avowed, purpose which impels ur religious, fraternal, cultural and so- ial organizations to engage in the pres- nt tug of war for recruiting veterans. his may call for a species of integrity nd honesty of which many are not cap- ble, not because they are by nature hypo- ritical, but because, through years of as- ociation and identification with a par- icular phase of our communal apparatus, hey have lost the knack of being self- ritical and objective. After a while, when the former GIs have become thor- oughly orientated once again to civilian oys and comforts, they will ask search- ng questions: is the present Jewish lead- rship looking for institutional aggran- dizement, or merely jumping on the cur- rently popular veterans' band-wagon, or incerely concerned about their complete nd wholesome integration into the com- plex American environment as citizens nd as members of a unique national minority?

Rabbis and lay spokesmen will be hard put to convince the Jewish veteran that they do not harbor any ulterior motives, that their approach to the vexing Jew- ish issues of our times is positive, creative and dignified, that they are concerned about him as a person and not merely as grist for their organizational mills. If they sound the trumpet of woe and base their appeal on impending outbreaks of anti- Semitic furor, as some have already done, they will expose their feeling of in- adequacy. For the radical organizations of this country have a far more stirring and effective anti-discrimination platform to offer. If Jewish leaders lament the frustration and emotional insecurity of this bitter *galut* existence and devolp an exaggerated distrust of the Gentile world, they will upset, alarm and alien- ate the many individuals whose Army experiences have proven that, given enough time, patience, education and le- gal aid, racial and religious barriers can be broken down in this democracy of ours. For assimilationist tendencies will thrive in the midst of such a mood of de- spair and helplessness.

If we will launch partisan and faction- al feuds, as is continually being done, we will divide our forces and make a mockery of the sense of unity which Jews evolved on the battlefield and at home. And if we trick the veterans into affiliat- ing with our particular interests and they, being more astute and perspicacious than their elders, subsequently expose the false and shoddy values which ensnared them, we shall then lose hold for good on a generation that alone is able to break new ground for the Jewish future.

The Need to Reinstate Rabbinical Leadership

At this juncture it will be normal to consider our spiritual leadership to be in an ideal position for guiding and direct- ing the process of the veterans' reintegra- tion into our communal life. Except for one fact: during the course of the war

our religious bodies abdicated their commonly accepted central role in the Jewish community and thus let the reins of control slip from their grasp. In this sense, even the chaplains became their own worst enemies by surrendering their birthright for the mess of pottage which came to them in the form of expense accounts and free publicity and self-glorification. The rabbinate remained silent while an institution, many of whose functionaries mocked at synagogues, became the only authoritative expression and sounding board for American Jewry's religious moods in the armed forces. The fruits of the good work done by chaplains were not deposited in the laps of the rabbinical conferences which called them to their military labors, nor did their good name redound to the benefit of Jewish religion, or of the seminaries which equipped them for their task; often it seemed that their sweat and toil were spent in intrenching the position of the over-all agency which, purely by circumstance and the lamentable paradox of the Jewish position in this country, came into prominence during the national emergency.

This is, of course, not the place to go into this matter at greater length, but some day the complete picture will have to be presented to the public and the public will have to make the final decision. In the meantime, let it merely be said that chaplains were too often cowardly in dealing with lay representatives who were not qualified for the semi-religious tasks assigned to them, that they compromised on principles adhered to in civilian life, that they were themselves misled by the superficial glamor of a spurious Judaism which seemed to find favor with the bulk of servicemen. Our rabbinical representatives at home were not sufficiently in touch with the military situation and never listened to the words of admonition which welled out of the experiences of the chaplains and servicemen. Chaplains tolerated a caricature of Judaism and went in for vulgar emotional and theatrical display which tugged at the heartstrings of parents and sweethearts. Sometimes they acted like Elmer Gantrys in uniform, although it were their function to show their Christian colleagues how Jewish ingenuity could transform the simple act of worship into a grand drama in which food and public relations and photographers became all mixed up. The next few years may well dispel the illusions that we nurtured during the past emergency and prove how justified were the apprehensions of those few chaplains who drew a neat line between the shadow and the substance.

All this and more must be borne in mind during this lush and prosperous "open season" on veterans. It may take time before our sins catch up with us, but catch up they will if we do not exercise foresight. Each institution is already using its war record as a talking point in its membership campaigns among servicemen, and one in particular is confusing its limited peace-time function with the special national service it was called upon to render during the war. Every GI will be subjected to a great deal of high-pressure salesmanship from now on, and the Jewish veteran, in particular, will be flirted with in every seductive manner that the "clever boys" of our institutional hierarchy will devise. But the veterans, if I remember them correctly, will not be played for suckers. They are not as naive as their erstwhile chaplains. They may want that new heaven and new earth their victory made possible. Then it will be "open season" on whom?

Veterans and Their Distress

By BEN ZION BOKSER

AT a separation center one constantly sees groups of men, eager and excited, waiting for their turn to be pronounced civilians. That experience represents for them the culmination of a dream, the fulfillment of a prayer. There is less exertion to military service now than during the war, and gone are its perils, but gone also is the challenge of a great necessity which had once inspired their efforts. And the men are desperately eager to get out of the service and resume the real business of life. Watching them in the separation room, where they finally gather as members of the service and from which they emerge as civilians, one is always conscious of being in the presence of men who are going through a great, a happy fulfillment.

The Distress of the Discharged Serviceman

The mood of exultation is, however, in many cases short-lived, and there is ample evidence that in its place there often enters a sense of disillusionment. In some instances the change comes rapidly, even before the man has had a chance to reach home. A captain of the Air Corps recently confessed to me that, within an hour of his separation from the service, while on the train that was constantly bringing him closer to home and to the life on which he had so long centered his yearnings, he had felt a strange change of heart. He expressed his feelings to me in these terms: "I cannot understand my mood. I expected to dance for the joy of being a civilian again, but now I feel as though I could cry. I am overcome with a sense of emptiness." This officer was unusual in the swiftness with which he felt the change. But all men returning from the service find the reintegration with civilian life hard, and sooner or later many of them feel the stirrings of deep-seated discontent.

The sources of the distress experienced by the returned servicemen lie in the facts of displacement which occur whenever individuals withdraw from any pattern of group life. The nature of the group life is fluid, and no particular individual is indispensable to it. The family, the circle of friends, the business associates, even as the community generally, soon learn to get along without the absentee member, and he is gradually displaced from their life. The world is like the sandy shore that retains our footprints for a brief duration, after which they fade out, making room for other foot-prints than ours.

The individual experiences the fact of his displacement on a variety of levels. He feels it in the altered family relationship. If he has been away long enough, his children will have become estranged from him. After the display of enthusiasm at his return, the stark reality will emerge that there is an immense gap between him and them. There will be a tenseness in renewing the husband-wife relationship. During his absence, his wife had gradually evolved for herself a pattern of life which did not include him, and patterns of life do not lend themselves to easy reconstruction. Their wills that once flowed harmoniously, will now appear as tending in diverse directions, releasing tension and conflict. Family displacement has in some cases, of course, taken on an even more tragic character, where displacement has given way to replacement. Many a man has returned to discover

that in his absence someone else gradually entered the life of his spouse, and that there is no basis for attempting a renewal of his old family life. The number of broken homes, of infidelities and divorces, occurring among veteran families, reveals how widespread this phenomenon unfortunately is.

The displacement will also be social and vocational. It is not easy for the veteran to resume his place among his circle of friends and acquaintances, for that place did not long remain vacant. There are no vacant areas in life, and the places that are not cultivated tend to become a breeding ground for weeds. Either his friends altered the pattern of their friendships, contracting it so as to eliminate the place he once filled or he was replaced by someone else. After the glad handshake and pat on the back and the invitations to relate his war experiences, he will gradually sense a lack of the old warmth. He will feel the fact of alienation, the fact of his displacement.

Many a man will likewise discover that he has been displaced vocationally. The professional man—the attorney, the physician—will find that his old contacts are gone, that he practically has to start all over again. I know of one physician who had been given a valuable hospital appointment just prior to going into the service and who was advised upon returning, that, inasmuch as someone else had since taken his place, he would have to apply all over again, and take his turn at the end of the line. The chaplain, too, even when he returns to his old congregation, will be coping with the same problem. The place he left behind simply does not exist. Others have stepped into it. He became a memory, at first vivid and real, but like all memories, his grew dim with time. The man who replaced him put the stamp of his own individuality upon the life of the congregation, and new loyalties have grown up directe toward him. Men who have to start busi ness afresh or who have to look for job will meet with the same problem each in his own way.

The most glaring and most immediat experience of displacement will, of course occur when he seeks quarters in which to house himself and his family. The housing shortage is general, but all those who stayed home and did not go through the dislocations of being in military service, will be more or less adequately housed. He, however, will find it impossible to get an apartment. He will begin to feel, as one soldier put it, that, while he was in the service, some civilian took away what obviously would have been his home. I am thinking of an officer who was released from the service some five months ago and has returned to his civilian work in his home community since then, but whose family is still living near the army camp where he had been stationed. He has tried to sub-lease, to rent, or to buy any kind of a place where he might make his home, but so far his efforts have proven fruitless. Of course he is bitter and disgruntled. His experience is not unusual. If he has children, the returned veteran will be particularly handicapped. Many real estate operators have an unwritten code aginst admitting tenants with children.

The discontent of these men is compounded of other realities as well. They miss their buddies, with whom they shared vital war experiences. They may miss the sense of security which is the concomitant of a regimental life. The necessities of making their own decisions, of having to resolve dilemmas, of coping with problems in home-making, in social and vocational selection, in recreational planning, appear strange to one who was accustomed while in military service to having others take care of all those matters

him. And adventurous temperaments y miss the very uncertainty and the itement of military life. When, in ad- on, the civilian world rebuffs him as seeks to return to it, the veteran comes feel a deep resentment, a sense of bit- ness. He is disillusioned and unhappy. high hopes have petered out, and he s let down.

Fluidity of Life a ound for Hope

The fluidity of life which enables it to place individuals who withdraw from s not an evil, despite the fact that it tributes to the hardships of the re- ning serviceman. For it is this fluidity ch enables people continually to re- ust themselves to new situations. If for this fluidity, parents and children, ands and wives would remain end- y inconsolable in bereavement. Our rts would break each time a friend beloved member of our family ab- ed himself from our midst. We would our adaptability to new people experiences, and be forced to accept at the particular level of adjustment ad made in early days. Like an inert rn that cannot replace missing parts, lives would constantly be exposed to at because of the withdrawal of in- luals who shared in vital relation- with us.

is the very fluidity of life which en- the serviceman to pull out his from the civilian world and make cessful adjustment to the necessities military existence. Because the civil- world was displaced in his life, he meet the test of the long absence home and the people and things ved. Indeed, it is this fluidity of life will in the end enable him to re- not only in a physical, but in a psy- sense, and regain a place in the n community. Repeatedly to pull out one's roots and reset them in new soil is difficult business. But it is well to know that the quality of life that necessitates such continual readjustment is not an enemy but a friend.

The Contribution of Home and Community to Readjustment

The realization that the sources of malaise in these men lie in the attribute of life itself does not preclude efforts by the home and the community to ease the pain involved in the transition. The contribution of the home must be the intangible contribution of patience. When people will know the root of this mood of distress, they will also know that it is temporary. A cut in the skin produces no permanent injury. The skin grows together again. The pain incidental to this growing together again is great, but it is the pain by which we move to healing and health. And war-time displacements need produce no permanent injuries to family life either. Given a chance, the tissues of life will grow together again. The discontent initially experienced is the pain accompanying this growth. It is a prelude to renewed well-being. But while the pain lasts, it is possible by patience and trust and sympathetic understanding to ease its sting. Members of the family can literally try to push over to make room for the displaced veteran, to help him place his roots again in their patch of soil.

The contribution of the community can and should be more tangible. It has been said that what the veteran wants of the nation for whose defense he committed his very life is to convince him that he did not fight in vain. He wants to be assured that the peace which he helped achieve will be more than a prelude to a new and a more deadly war. This is true. But for men struggling with immediate problems the larger vision becomes

secondary. And the immediate necessities which the veteran faces and on which he wants the community to act, are employment and housing.

Some Social and Economic Problems

It is not a simple task for our economy to absorb all the demobilized veterans and the discharged war workers into productive employment at adequate wage standards. But it can be done if we accept this as the chief goal of our industrial reconversion. Whatever regulations and controls our economy would have to carry in pursuing this goal would be truly justified. Mr. Truman has envisioned the problem and the directions in which we must seek its solution, in the advocacy of the Full Employment measure, and of upward wage revisions without undue increase in commodity prices. Congress and the nation must back him up. If we want to avoid a social explosion of dangerous potentials we must act on this problem with speed and with resoluteness.

Housing is as urgent as employment. These men must be given the physical space within which to resume home life. The problem must be approached with the same daring and initiative with which we created living space for our war-time expanded army and for the many thousands of war workers who entered new centers of war construction. The emergency is still with us and the nation m meet the housing challenge as an em gency need. A nation such as ours, w its immense capacity to produce, can, it wills it sufficiently, solve the housi crisis. For the veteran, any failure to so it, can only mean a failure of will a of determination. He will regard su failure as callousness, as a lack of c cern for his problem. The result will a loss of confidence in his country, disillusionment with America.

The roots of the veteran's distress r deep into the nature of life itself. Th derive from the dislocations which an essential concomitant of all wars, fr the uprooting of men and the far rea ing transformations of their lives. V erans are in effect displaced persons w must conquer anew their place in world, and it is a painful process. T home and the community can make less painful, by helpful action guided sympathetic imagination. Howe where the physical pre-requisites for readjustment are available, the tensi inhering in the process itself will be o come. The very same fluidity of l its rich resources of adaptability, t made possible the veteran's original placement will in time assert itself ag to enable him to return. The tensions diminish, and his life will gradually t root again in that patch of soil wh is his home.

Religious Statistics of Jews

By S. C. KC

ON the matter of the truth about Jews there are three schools of thought. One group affirms: "The less we and everyone else know about Jews the better." This first group represents the attitude of the proverbial ostrich that buries its head in the sand and imagines nobody sees it. A sec group believes that only the comme able and complimentary facts about J should be broadcast, that what is no laudable and complimentary should kept under cover. This group would liberately select only those items tha

ıld regard, from a "public relations" ıt of view, as satisfactory for public sumption. (The authority of these perts" is sometimes open to serious stion.) A third group insists that the be fully revealed in every light, his , his present, his strong points, his knesses, his thinking and his efforts.

This article is written from the standıt of the third group. We take position that the Jew has nothto apologize for, nothing to fear, nothing to hide in a free and unttanding world. We maintain that our ıntry, the United States of America, ıch a world, predominantly, today. does not minimize the existence of -Semitism. However, we should not blinded to the fact that the average erican is just, decent, fair-minded and r to deal judiciously and reasonabith all his neighbors. The number of "average" Americans far exceeds of the hate-mongers and the pathoal Jew-baiters.

e maintain that Jewry is entitled to ue proportion, or somewhat less, of sh blackguards and enemies of so-. To make up for this aberrant , Jews contribute a *larger* share than quota of scientists, artists, writers, c officials, musicians, professional teachers, learned folk, and other sodesirable people. No reasonable n would expect us to be free of malefactors both in high and low s. But we have always been anxious p our proportion of these attentiong relatives as low as possible.

quate and Misleading Statistics

e question of information regarding ew is not alone a problem for the unity at large, but also for the bulk merican Jews. What does the averamerican know about Jews? What he average Jew know about Jews? It is staggering to note the dense ignorance manifested by Jews regarding the history of the Jewish people in general and of United States Jewry in particular, and the almost complete absence of information on social and economic facts with which the average Jew should be familiar. Unfortunately, a very substantial portion of this ignorance is based upon the circumstance that no "facts" are available. This is strikingly demonstrated by our inexcusable inadequacy in gathering information dealing with Jewish religious life in the United States, information in which the United States Government is interested, and for obtaining which it provides funds and every necessary form of cooperation through its Census Bureau. But with our customary lack of interest in facts, we permit this enterprise to deteriorate into the poorest kind of statistical effort imaginable.

Were Jewish life in America democratically organized, and functioning through a representative body, we would then have an instrument through which this deplorable condition could be rectified. As it is, the gathering of religious information about Jews, as represented in the religious census returns for the years 1936 and 1926, have no significant value either for Jews or for any student concerned with aspects of religious life in this country. This year, 1946, will see another gathering of religious statistics for all denominations. It would be a pity if again the total Jewish population of the United States will be confused with the total number of Jews religiously affiliated. It would again be tragic if we remained the only large group, or the only large denomination, failing to supply comparable figures for those religiously affiliated, covering such matters as age, sex, religious school attendance, church income, church expenditures, value of church edifices and other vital informa-

tion relating to the operation of religious activities. It would be extremely valuable if more information were available on the Reform, Conservative, and Orthodox differentiations in Jewish religious life, on the number of those attending services all year round and of those whose attendance mushrooms so greatly during the High Holy Days period.

The pity of it all is that most people refer to the religious statistics of Jews in order to determine Jewish population figures for various communities. Unfortunately, these are very misleading and are frequently challenged by the communities themselves.

Recently a Southern community was visited whose Jewish population is given in the American Jewish Year Book as over 13,000. Yet the community denies that it has a larger Jewish population than 5,000. One can understand a discrepancy of a thousand or two, or perhaps even three. But a difference of over 8,000 in the count, or more than one and a half times the claimed population is a bit troublesome and astonishing, to put it mildly. It was necessary to establish some figure between 5,000 and 13,000 in order to determine what reasonable expectation might be placed on the total number of Jewish men in our armed forces figured against the local, presumably "complete" list. Needless to say, the presumably "complete list" was far in excess of any reasonable expectation for a normal 5,000 Jewish population. Further checking revealed that this "complete list" was only about 75 percent complete!

Without dwelling on the reasons for these discrepancies, which would be most interesting to pursue further, the actual population of this community is perhaps somewhere in the neighborhood of 9,000. But what the Jewish population really numbers nobody knows. Of one thing we can be sure, the figure of 5,000 is ju as untrue as that of 13,000.

Another striking incident that occurr recently is worth mentioning in this co nection. A large midwest communi whose population has been listed around 100,000 in 1937 was interest recently in determining its present nu bers, and their distribution within t city proper, and in outlying sections. Jewish population specialist was called but to his dismay he discovered th 25,000 Jews had presumably disappear from that metropolitan area. This cou hardly be believed because there were cataclysmic influences nor any reducti in Jewish affiliations, nor such mass co versions to the Catholic or Protesta churches over these eight or nine ye to justify this strange phenomenon. It quite likely that the Jews of America w never learn what ever happened to t missing 25,000 Jews. Nor is this a mat to be taken lightly even if, in Europe, million Jews disappear, overnight as were, on the cosmic clock. One could on and on, and relate incident after cident of the absurd results of our sta tical methods.

Toleration and Encouragement of Ignorance

Perhaps no Jewish group anywhere the world is as ignorant about itself, numbers, and its characteristics as Jews of the United States. How co munities can do any intelligent plann for any type of meaningful commun activity is something to wonder at. Nat ally, there is a great deal of hit and m in community planning, as is clearly dent if we compare two communities approximately similar population (theoretically), and note the wide striking divergences in Jewish commu agencies and institutions.

When one considers the millions of

ars spent annually for the support and he development of Jewish communal enerprises, it is amazing to see practicalminded business men, who largely domnate our Jewish communal organizations, willing to tolerate a continuing ignorance egarding facts upon which to base sound ommunity organization and sound comnunity planning. In their own businesses hey would not tolerate this condition for day. What? Never take stock? Never an nventory? Both on the basis of logic nd on the basis of sound common sense, would appear that a marshaling of imortant facts and statistics should be a rerequisite of any well-planned conduct f Jewish communal affairs.

Of course, one great problem that we ace is to clear up the miasma created y those who deny that Jews exist as an thnic group, or a "people," in spite of ll scientific testimony — sociological, nthropological, psychological — to their thnic character. Unfortunately this bewildering fog is directed most effectively t that portion of the Jewish people hich greatly controls the conduct of the ewish people's affairs.

There are two major "iron curtains" hat these "integrationists" lower before he eyes of this uninformed leadership. ne of these is that Jews are only those ho are members in good standing in me synagogue or temple. Those who e not, are not *good* Jews, but *bad* Jews, nd *ergo,* not Jews at all! The other olinder," lowered before the other weak e, is that Jews are like all other Amerians, in *every* respect except the differnce in religion. This fallacious and unue dogma is maintained in the face of housands of established facts, (and most them established by decent, fair-inded, scientific men who are not Jewh at all, but who are interested in the arch for truth,—and who still believe, innocently perhaps, in the adage: "Learn the truth, for it shall make you free!").

Canadian Jewry Sets an Example

We might very well, here in the United States, take a page out of the practice of the organized Jewry of Canada. The unquestioned and unchallenged central organization for Jewish life in Canada is the Canadian Jewish Congress. One of its most important committees is that on "social and economic studies." A monograph which has just come to hand outlines a series of Canadian-Jewish population studies which will shortly be published. These studies will include the growth and geographical distribution of the Jewish population of Canada, age and sex distributions, conjugal condition, vital statistics, language and literacy, occupational distribution, history of Jewish immigration, and a review or summary of various Canadian-Jewish community surveys.

The Government of Canada includes in its census schedules questions on the ethnic origin, the religion, country of birth, mother tongue, etc., for its *entire* Canadian population. The schedules are kept strictly confidential, and figures are released only in the aggregate. This kind of census taking has gone on in Canada for some ninety years. The Canadian Jewish Congress makes the following comment: "There are no valid grounds for assuming that the compilation of official and accurate statistics concerning Jews has resulted in the growth of anti-Semitic feeling. Anti-Semitism is not based upon logic or upon statistics. The rabid anti-Semitic might not be cured by the presentation of accurate statistics to disprove his allegations, but anti-Semitism certainly cannot be prevented or countered by the absence of accurate and official statistics. Anti-Semitism thrives on ignorance and unverified statements."

It is hoped that the national Jewish organizations having a stake in complete, accurate, and adequate statistics regarding Jews in the United States will exert every effort to see that in 1946, an accurate and adequate religious census of Jews will be undertaken. These organizations should also cooperate with all non-Jewish organizations and research groups interested in better statistics regarding all ethnic groups which make up the composite of the population of the United States.

In conclusion, attention might here be called to the "Yankee City Series," set of six volumes, three of which have thus far been published. Each of these volumes deals with a significant aspect of the life of a modern community as it has been recorded and analyzed by the combined and cooperative labors of a group of social anthropologists at Yale University, in cooperation with similar outstanding authorities at Harvard University and the University of Chicago. The ethnic groups studied included the so-called "Yankees," Irish, French Canadians, Jews, Italians, Armenians, Negroes, Greeks, Poles and Russians. The findings are of challenging interest and point most emphatically to the necessity of encouraging such studies not only by national social science research organizations but by Jewish research organizations as well, (if we have any).

The search for and the uncovering of the truth, have never in human history brought anything but unmeasured good in the long run. Let us have the facts; let us face them; and let us organize our communal activities in the light that these facts will shed. The proper gathering of religious statistics of Jews, under the auspices of the Census Bureau of our government, offers us that opportunity again. And the time is now. Shall we measure up to our responsibility, or shall we fail miserably again?

New Pamphlets and Syllabi

Several new pamphlets are now obtainable from the Jewish Reconstructionist Foundation, 15 West 86th Street, New York City. *Introduction to Reconstructionism, What Is Jewish Religion?, Interfaith Relations and How to Improve Them, The Reconstructionist Movement* (in Yiddish), will be sent upon request. There are several pamphlets still in preparation, namely, *What Is Religion?, Americanism and Judaism,* and *The Jewish Community.* A pamphlet containing questions and answers on Zionism is now being prepared and will contain much pertinent information concerning this vital Jewish movement.

In addition to the syllabus for Rabbi Milton Steinberg's "A Partisan Guide to the Jewish Problem," Rabbi Jack J. Cohen is completing a syllabus to be used in studying Dr. Mordecai M. Kaplan's *The Meaning of God in the Modern Jewish Religion.* The study aids, which are printed to accompany each issue of *The Reconstructionist* can also be obtained from the office upon request. Please let us know whether you find all this material helpful and let us have your suggestions for other literature which you think may be of assistance to you.

Let Me Feel Your World, O Lord

by FRIEDA CLARK HYMAN

Lord, O Lord, let me feel Your world once more,
Let me smell the fragrance of the pine-ringed mountains,
In the cloud that wets my face.
Dispel the stench of gangrened minds,
Of ministers and diplomats.

Let me close my ears at night upon the harsh insistency
Of bullfrogs from the river weeds;
Upon the mournful whispering of whippoorwills along the fence;
And let me open them, O Lord, unto the pure,
The dawn-washed notes of wood thrush
In their low slung nests.
End my cries of pain and protest, Lord
And the thunderous silence of dulled and lightless hearts.

Let me at sunset see the soft supernal glow upon the hills
Glazing multicolored trees in lambent lavendar.
And let me rise, my God, to Your flamboyant day
Brazen in her bands of gold and green and fulgent blue.
Blot out the livid reds upon Your mirroring skies, O Lord,
Shut up Your children's blood within their veins.

Let me taste the waters of Your hidden founts, O Lord,
In the sweetness of a candid brook,
The sun-warmed brew of soil and sky
In a cup of sapid wine.
Not in the saltiness of tears, my God.
Not in the bitterness of those who love you.

Let me touch the swaying grace of cosmos on their long thin stems,
The stiff, staunch stalks of zinnias bordering the garden's walk.
Not the limp sack upon the gibbet,
Not the sightless skeleton starched by death.

O my God, I beseech You
Let Your world cover me like a shawl, as once it did in childhood,
Let it warm my gelid tongue
That, like my fathers, I too may praise its goodness
And the mercy of my God.

Rebuilding Judaism in Manila

—A MEDLEY OF DOCUMENTS

I. A LETTER FROM A JEWISH SOLDIER IN MANILA

The following excerpt is from a letter written by Norman Schanin to friends in America. Norman Schanin is one of the founders of the Brooklyn Kvutza Group, the first youth organization to become a chapter of the Reconstructionist Fellowship. His letter, written while serving in the Army of the United States, is dated November 27, 1945:

Dear Friends:

Whether it be Liverpool, London, Southampton, Le Havre, Paris, Arles, Marseilles, Courcelles, Brussels, Hollandia, or Manila (places where I've been), one is invariably impressed with one thing —the condition of the children. At first soldiers were surprised, then they laughed, and finally many condemned and cursed the pathetic begging of these children for chocolate, gum, cigarettes, yes, and even the very refuse and garbage from their mess kits. The average American found it quite difficult to understand people who had been methodically and systematically starved, physically and spiritually for generations. Hitler didn't create the evil processes, he only exploited the prevailing conditions of Europe and the world. And what is even more serious is the fact that these people hate. Can peace and happiness be built upon hate? But the children, they don't understand hate — at least not yet. Given a friendly smile, a pat on the back, and lent a helping and understanding hand, they are your friends for life. The world's children are not only stunted in stature and health, but are denied the outlooks, activities, and experiences which are normal to all children who grow up in a normal environment.

I tell you all this because, to understand the plight of our people elsewhere than in America, Palestine, and fortunate isolated small communities, one must know these things. Jewish life in any other place cannot go on in any decent living sense for at least decades to come. Our people are not only the most unwanted forgotten, misunderstood, and suffering people in the world, but our children are orphans, homeless, friendless, dispirited, and in danger of being lost to us physically and spiritually. Not only is Jewish Community life broken, but so are families, homes, bodies and minds. I haven't seen the masses of named or unnamed dead, except in pictures as you have. But I've seen the living—and that has been frightening enough.

Here in Manila, the Jewish Community, in comparison to those of Europe, is not in as tragic a state. There are some 1,000 Jews living here. Many are quite destitute and just beginning to recover from the ordeals of warfare and the Japanese occupation. Though the people are almost all living, some much better than others, we found the community as such to be dead. The synagogue has been destroyed by the Japs, the education of the children and most communal activities have been completely disrupted. The individual people are naturally concerned and completely occupied with the problems of making a living (of course not so the children). It was then up to outsiders who were interested and able to step in, to assist the rebuilding of this community. There are many within the community who are looking to run away from past unpleasant memories, from these tropical and Far Eastern lands, and from the cause of much of their suffering, their Jewishness. Many of these people have fled from Europe within the past

ecade or so. Many, if not all, have had eir lives and fortunes shattered twice that decade.

A group of us vitally concerned with ewish life and with this Jewish com-unity in particular, have devoted our ergies towards its reconstruction. At the resent time two important tasks are be-g undertaken. We have initiated a drive nong the Jewish servicemen and wo-en in the Philippines, to rebuild the anila Synagogue, the only one de-royed under the American flag, and the ly synagogue in the Philippines. Today e campaign is well under way after much blicity, many mass meetings, and per-nal canvassing by the members of our mmittee. We are confident that we can uild this memorial to the many rows crosses and stars that mark the heroic ad in these Islands, and at the same ne provide Manila Jewry with the foun-tion and focal point for constructive d creative Jewish living.

To me, of even more important con-quence is salvaging and rebuilding the es of our Jewish youth for present and ture Jewish life. Those of you who are miliar with the formation and activities East Midwood Jewish Center's Kvutza, eady know of the need and extra-linary results of such youth groups dicated to Jewish living. We are at-mpting the same thing out here in nila. Already one such group, com-ed of many of the adolescents in the mmunity, has been organized and func-ning well for almost two months. Other groups are being prepared for future anization. It is much too early to ar-e at any definite conclusions, but the nges which have been wrought with youth and the adult community as a lt of the flourishing activities of this up are already obvious and far-reach-in importance. New life, new hope, a new and promising outlook seem to be on the verge of emerging. My fervent belief that it will ultimately be our youth—and are not we soldiers still youth as well?—who will bring about the necessary revolutionary changes, the redemption and rebirth of our people, has been strengthened a thousand times over.

But this story should not end here. For the future of Jewish communities such as this one in Manila, lies greatly within your hands. You must save and reclaim the children of our people; you must make the remaining days of the suffering adult Jews peaceful and happy; you must train and develop the necessary leadership for such communities as this one. And you must not forget that left alone, your youth, your sons and daughters, while not suffering as did these others, can degenerate and change into everything and everybody—but Jews. Youth work at home and abroad, Palestine as our Jewish Homeland, and immediate large-scale relief work throughout the war-torn countries of the world, must have your immediate and maximum support and encouragement. No one else can do the job.

NORMAN SCHANIN

2. THE JOURNAL OF KVUTZAT CHAVERIM

Nothing shows better than the journal of 40 pages published by the youth group to which Norman Schanin's letter refers, the nature of the constructive work which he and his associates among Jewish GI's have been doing in reviving Judaism in the Philippines. Beside its American organizers, Norman Schanin, Leo Laufer, Fred Katzburg and Sid Meystel, the group consists of 23 adolescents from 14 years of age upward. Of these, 15 were born in Germany, 4 in the Philippines, 2 in China, 1 in Italy and 1 in Austria. A good part of the journal is taken up with descriptions of their personal experiences, including harrowing accounts of persecutions under Nazis and Japanese, of secret aid to wounded and sick captives, of battles and escapes, and of liberation by American troops. The purposes of the group

are set forth in the journal in terms of the Preamble to the group's constitution.

Preamble

With the desire to enrich and enjoy our living as Jews, we, the Jewish Youth of Manila, have constituted ourselves into an organization to be known by the name of Kvutzat Chaverim. De affirm our allegiance to our people, and are eager to take our rightful place in ensuring the future of our people. We join in with Jewish Youth throughout the world, in America, in Europe, and in Palestine, to bring about the redemption of our people.

We hereby dedicate ourselves to the task of learning about our people and its heritage, and living in accordance with its ideals and principles. We aim to reconstruct the civilization of our people in accordance with modern traditions and knowledge.

We unite in purpose and action with all youth throughout the world to bring about peace and happiness for all peoples. We will take our stand side by side with them against all evils, intolerances, and injustices.

The spirit of the Kvutzat Chaverim is described by one of the children in these terms:

It did not take long before everyone got into the spirit of fellowship. The usual way we conduct our meetings is as follows: First we take up our business, discussing the problems of our group. Next we have the cultural program which is different each week. We discuss current problems, famous events and persons; we have debates, quizzes, and games. The Kuvtza celebrates all Jewish holidays. The most exciting and noisiest part of our meeting is the social part. We sing and dance modern Palestinian Hebrew songs and dances, finishing with some refreshments. We really have a good time at the meetings, and that is one of the reasons why all the members keep coming back and participate in all our activities. In addition to our regular meetings, we have had large community celebrations for Hanukkah, and we are now planning one for Purim. Some of the latest activities of the Kvutza are attending the Friday night services that are held by the soldiers in Manila, and contributing money to the Jewish National Fund, for work in Palestine.

3. A RADIO ADDRESS DELIVERED OVER STATION WVTM, MANILA ON NOV. 10, 1945, BY CHAPLAIN COLMAN A. ZWEITMAN

When the phrase "Foxhole Religion" came from the Pacific, it had a short-lived fame, followed by a long-lived infamy. People speak disparagingly of lasting religious fire in the hearts of men, now that the firing has ceased. But what are the facts in the Pacific now that the war is over? Here in the Philippines, where the largest section of our Army is now found, Chaplains report attendance higher, or at least as high, now that men have more time to devote to their religious services. Reports from Japan indicate the same trend. More significant, than attendance, however, is the active effort, shown by young men and women who rarely participated in the actual affairs of their home Cathedral, Church or Synagogue, but who now help rebuild Catholic, Protestant and Jewish houses of worship in the Philippines.

I cite an example. Last night the trite but true proverb of "Truth is stranger than fiction," was proved in Manila!

You recall the prize fiction of John Hersey in "A Bell for Adano." The townspeople of Adano decide that what they want most is not food, but their bell which had been turned into shells by the enemy. They said,, "The bell was our spirit and the spirit is more important than the stomach!" This is fiction

reated by one man. Listen to *fact* cre-
ted by servicemen and women in Manila
st night.

In the ruins of the Manila Synagogue,
ie only synagogue under the American
ag destroyed by the enemy in this war,
memorial service for Americans of all
iiths, fallen in the Philippines, was held.
he large gathering pledged to rebuild
ie synagogue as a living memorial to
ieir comrades, who consecrated the pres-
nt peace at the price of their lives. This
nagogue had been taken over by the
ipanese in November, 1944, and with
ieir usual ruthlessness they had turned
iis Arsenal of Faith into an ammunition
ump. When the Japanese left in Febru-
ry, 1945, they blew up the synagogue.

Last night, on November 9th, 1945, the
h anniversray of Nazi destruction of
nagogues in Germany, a pledge was
ade at a memorial service. Under the
)en sky, which was the roof over the
iins, the assembled men and women
edged to rebuild the ruins and make
em a tribute to God once again, and a
lbute to their godly comrades, who were
-workers with God in the shaping of
ir new world. The slogan was not a
tional "Bell for Adano," but a factual
ynagogue for Manila."

This truth is grander in its scope than
e fiction. This act is not only a tribute
the dead it honors, and to the free-
m of worship it strengthens, but it is a
lbute to our young Americans, who fill
with hope in the future, as they show
through deeds, that the spark of Faith
nited by the Fire of War, shall be trans-
rmed into the peaceful *light* beaconing
r new world.

4. BY THE WATERS OF LEYTE

(From the Philippinews, of December 21, 45, a mimeographed journal published by wish servicemen.)

(Under the above title will appear a series of poems by one named Sholom Bloom.

Sholom Bloom doesn't look like the usual conception or misconception of a poet. He's a bronzed college-athlete type, yet his soul sings. He is of that group which comes in for the greatest amount of ribbing in this war; he is a 2nd Lieutenant! He grew up in a place where a tree once grew, in Brooklyn, but he blossomed into manhood and poetry in the crucible of fire of the Pacific campaign. If a civilian named Virgil once sang "Of arms and the man," a soldier named Bloom sings "Of peace and the Jew." He sings with Hebraic fervor, by the waters of Leyte in the tradition of one of his forefathers who also away from home, sang by the rivers of Babylon.

When Lt. Bloom heard of the Manila Synagogue project, he sent two contributions—one contribution was in pesos, the other in the following poem:

THE LORD HATH ANOINTED ME

The Lord hath anointed me
To bring good tidings unto the humble
He hath sent me to bind up the broken heart
To proclaim liberty to the captives.

The Lord of Liberty—remember Egypt?
The Lord of Tolerance—remember the Proverbs?
The Lord of Love—remember the Song of Songs?
The Jewish Soul, torn by the winds of time,
Returns soaring with luster and burning hope.

Hear, hear, clear the way.
Jews are coming, stand aside.
Come, my friend, come, my friend,
Let us go to meet the bride.

Blast forth on the ancient horn of the Magrefah.
Gird the earth with sounds rejoicing.

That here in Manila
scorched Jews from Poland and Germany stand erect.
That here in Manila
stands the tribute to a hundred fighting Jews in uniform who lie buried in Leyte.
That here in Manila
The rock of Even-Hapinah *stands bastioned in rededication.*
That here in Manila
Yavneh of old finds a spiritual brother.

You Jewish Chaplain, you GI,
you Eternal Wanderer,
Remove the dust from the altar.
Shadow the shepherd's crook over the rifle.
Return the people to the pews from their tortured roads.

And this be your blessing,
By the waters of life,

Your mornings fresh with hope;
Your days beautiful with song,
Your nights peaceful with sleep.

Book Notes

AN ATTEMPT TO DEFINE CONSERVATIVE JUDAISM

CONSERVATIVE JUDAISM, by Robert Gordis, 1945, *Behrman House. Published for the National Academy of Adult Jewish Studies of the Jewish Theological Seminary of America.*

FOR a long time, American Jews interested in the future of Judaism in America and elsewhere have been very much puzzled about the exact nature and character of Conservative Judaism. In the minds of most people, Conservative Judaism has occupied a sort of midway position between Orthodoxy and Reform, Conservatism has declared itself more clearly on the question of what it rejects than it has on the question of what it stands for. Dr. Robert Gordis, in a new book, entitled *Conservative Judaism, An American Philosophy,* has attempted finally to formulate the point of view of Conservative Judaism. The effort is certainly welcome, in view of the fact that it has been so long due.

In his opening chapters, he takes note of the long reluctance of Conservative leaders to formulate a philosophic system. "Under the slogan of Unity in American Israel its accredited leaders frequently made a virtue of necessity and refused to set forth a systematic program, with the result that it has often been decried as a timid Reform or a watered-down Orthodoxy. Actually, in its pragmatic approach and its distrust of abstract theory, it is characteristically American in spirit." It would seem that, if Dr. Gordis wants Conservative Judaism to stand for a typical American philosophy of Judaism, he ought to continue to be reluctant to formulate a program. If the pragmatic approach and the distrust of abstract theory is characteristically American in spirit, he should not have written the book. Or else he should not have attempted to call Conservative Judaism an American

osophy. In any event, he proceeds to t out that the need is greater than to set forth the philosophy of Con- ative Judaism.

e traces its history properly back to aariah Frankel, Solomon Schechter, d Ha'am, Israel Friedlaender and is Ginzberg. One is puzzled by his tence that Dr. Mordecai M. Kaplan so a source of the philosophy of Con- atism. In spite of the fact that Dr. lan in his *Judaism As a Civilization* ds considerable time analyzing the knesses and inadequacies of Conserv- Judaism, Dr. Gordis places him ng the spiritual forebears and char- rizes Reconstructionism as "a left- g of Conservatism." Anyone who has Dr. Kaplan's writings, or those of ollowers, would be more inclined to ider the Reconstructionist Movement left-wing of Reform and Orthodoxy ell. In reality, it is a radical depart- from all of them, and the term "left- g" has about as much or as little sig- ance when attached to the term servative as when coupled with the es of any of the other formulations udaism in our day.

eading Dr. Gordis' chapter on the ure of Judaism, however, one would gine that he is himself a Reconstruc- st. He refers to Judaism as an all- racing civilization. He defines it as evolving religious civilization of the sh people. He is critical of Orthodoxy Reform, and rejects secularism. He assionately Zionist and he is devoted he creative and dynamic conception ne culture and religion of the Jewish ple.

is only when one gets to the 9th pter, dealing with Israel and its Torah, one begins to see Dr. Gordis' devia- s from Reconstructionism. In the first e, Dr. Gordis prefers to cling to the that Israel is the Chosen People. Quoting the well known Talmudic saying, "If Israel are not prophets, they are at least descendants of prophets," Dr. Gordis assumes that there inheres in the Jewish people a genius for religion. While each individual Jew cannot pretend, as he says, to the transcendent qualities of the prophets, yet "a spark of that spirit dwells in nearly every Jewish heart, waiting to be fanned to a mighty flame."

This would seem to imply that the Jews, as Jews, are endowed with a particular power to create religious values and religious expression. Yet, in the very next paragraph, he insists that it is not the Jews, but the Torah, which makes the Jewish people a Chosen People. It is the commandments that "constitute Israel's crown of distinction." This, too, however, is qualified by Dr. Gordis, for, according to him, Conservative Judaism finds it necessary to select and to choose which of these commandments shall be retained and which shall not.

It is in this connection that the fundamental problem of Conservative Judaism really comes to the surface. Dr. Gordis asserts that the whole Torah has a claim upon us. Any part of it, however, may be considered less binding if "it can be proved that it no longer performs a valuable function in our lives, nor can it be reinterpreted to do so."

The question is: proved to whose satisfaction? Is it to be proved to the satisfaction of all Jews or may it be proved only to the satisfaction of some? Should those to whom it is so proved eliminate a particular aspect of Jewish life? Dr. Gordis says: "Some aspects may require modification and others may need to be discarded." Which should be retained and which should not be retained? Dr. Gordis seems to arrive at two separate answers to this question. One answer is that we ought to retain what "Catholic Israel"

finds desirable and necessary. Catholic Israel, he defines as the Jews, by and large, who are interested in Jewish life. Another answer that he gives is that we should retain all those practices which Jewish law requires, unless Jewish law can be shown to sanction modifications of them.

But the method that Dr. Gordis suggests seems to have difficulties. The question as to whether Jewish law sanctions a change apparently never comes up unless Jews demand the change. They do not demand the change unless they have already taken the initiative in making the change. If the law follows the people, then it certainly does not act as a guide, but only as a means of making honest men and women of those hardy and courageous souls who have taken the law into their own hands. For example, he says: "Conservatism has striven to maintain the great fundamentals while evolving in practice a more lenient attitude toward less significant aspects of the dietary laws. As one instance, we might cite the eating of dairy dishes or fish in non-kosher eating places." We might very well ask: Who ever gave anybody permission to eat dairy dishes or fish in non-kosher eating places? Is it not true that a large number of people, finding it impossible or undesirable to maintain the full regimen of *kashrut,* simply took it upon themselves to eat these foods outside of the home, and that now, after the pioneering work has been done, Dr. Gordis claims as an achievement of Conservatism the fact that "a more lenient attitude" has been developed?

Nowhere does Dr. Gordis really indicate how one arrives at a clear understanding of what one may do and what one may not do. His statements are always very general and vague. For example: "The great codes, like Maimonides' *Mishneh Torah,* Jacob ben Asher's *Tur* and Joseph Caro's *Shulhan Arukh,* well as a vast responsa literature are bin ing in *considerable* spheres of Jewi life." Why *considerable?* Again: "M of the features of the traditional Sabba are well calculated to create a speci atmosphere about the day." Why *most* the features, why not all? "Some conse ative synagogues have introduced the gan in order to beautify the service terms of modern aesthetic taste, thou there are important considerations th still must be taken into account on t question." What are these consideration If, as Dr. Gordis himself has said, o of the criteria for a Jewish ritual shou be its aesthetic value, and the orga in his own words, can beautify the se vice, why should there still be a que tion as to the propriety of introduci the organ?

Dr. Gordis has nothing at all to sa for example, about the question of ridi on the Sabbath which seems to have be adopted by most congregants in Conse ative congregations, who live far from t synagogue and wish to be at the servic on Friday evening or on Sabbath mor ing. Why has he not found it possi to give sanction to that too? Is it p haps that he personally is not quite p pared as yet to accept this developme which "Catholic Israel" has inevitably troduced into American Jewish life? cannot be because the Law does not p mit riding, for the Law permits none the other violations either. And if it merely a matter of personal taste, if it a matter of Dr. Gordis' inability to just himself, then certainly we have clearly formulated philosophy, but a s jective judgment. With all this, Dr. G dis insists that "we must not surrender adherence to Jewish law for otherw we should be courting anarchy." I lieve that this is exactly what Dr. Go is courting. Only anarchy can result f

itting Jews who claim to be inter- in Jewish life to do whatever they is proper and then later on trying, if ple, to legitimatize their practices.

iis, I believe, futile to expect people k whether a practice is permitted in h law before they will dare to act; t is destructive to let them do any- they want and then try to get Jew- aw to catch up with them. The al- tive is to establish clearly defined ia of Jewish ritual practice, indi- what would be appropriate and what l be inappropriate in the light of criteria, and then let Jews live, in- as they can, in accordance with the nce which these criteria would pro- Experimentation and trial and error help us to discover what mistakes to be avoided. As time goes, on cor- ns can be applied and clarifications d.

adopt the pragmatic approach and egalistic approach at one and the time as Dr. Gordis tries to do, leads to confusion and to sterility. In the entury since the Conservative move- has appeared on the American its ranks have been filled more and by people escaping from Orthodoxy, nwilling to go to Reform. In all years not a single legal decision of quence has emerged, and throughout , sincere Jews who call themselves rvatives, have been going about a profound sense of guilt because practice has suffered from their y. That is to say, they are trying best to live a good Jewish life, but are always plagued by the thought the *halakah* disapproves of them. ordis offers them no relief.

sum it may be said that if Dr. Gor- nnot do better than this in setting philosophy of Conservative Juda- hen Conservative Judaism just does not lend itself to careful formulation. It may be that Conservative Judaism should be regarded as an *area* of Jewish life rather than a *movement.* Conservative Jewry constitutes a segment of the Jewish population, rather than an ideological unity. The Conservative Jews need not feel that they are unique in this respect. As time goes on, Reform Judaism becomes just such an area as well, because there are basic schisms within the ranks of the Reform group. Perhaps, very soon, we shall find various ideological tendencies within the Orthodox group as well. The time has certainly come for a new alignment of forces and a new clarification of ideas.

IRA EISENSTEIN

Correspondence

On the Disintegration of Jewish Life

Sirs:

In my letter to your paper some time ago, discussing the anti-Semitic problem, I remarked that perhaps we ourselves are, in a measure, to blame for aggravating anti-Semitic feelings. And now after reading the statement of Professor Louis Finkelstein regarding the disintegration of Jewish life in America, and the article in THE RECONSTRUCTIONIST by Moshe Decter, the indictment against Jewish Chaplains, the unfavorable conditions in the Rabbinate, and a critique of the Jewish Welfare Board, I again maintain that we, those of us that are interested in the preservation and the survival of Judaism, are responsible for the conditions existing.

For too long have we tolerated and condoned things in Jewish life that we should never have permitted to take place. We have looked unperturbed on intermarriages, some of them performed by rabbis. We have tolerated men as leaders of synagogues, temples, and Jewish centers, who have no knowledge of Jewish learning or culture, and this in my opinion has led to the disintegration of Jewish life. If we want Judaism to survive and Jewish life to go on, we must call a halt to these practices. For if we permit these practices to go on, I fear that Judaism in America will not survive.

I know that it will not be an easy matter

to rectify conditions, but it must be done if we want to continue to live as Jews.

I used to think that the statement in the Talmud about God's not being able to find any gift better for Israel than poverty was absurd. But I have changed my mind since I have observed the conduct of the Jews when they get rich. I think that the Sage that made the statement was a good observer and a good psychologist.

Now, permit me to suggest how to get Jews to take an interest in Jewish life. I know that the great majority of Jews are not spiritually inclined and care less about ethics. But I also know that most of them would not want to be classed as helpers of Hitlerism. And in my opinion, those Jews who are indifferent to Jewish life are helping the Hitler movement. For what Hitler could not accomplish with his diabolical methods, the Jews with their indifference to Jewish life will accomplish, namely the disappearance of the Jewish people. This idea I believe, ought to be propogated by the press, and from the pulpits, and at all Jewish gatherings.

DR. ABRAHAM LEBOW
Jersey City, N. J.

On Rationing Food

Sirs:

Isn't THE RECONSTRUCTIONIST missing bet by advocating compulsory food rationir to feed Europe's hungry? Voluntary self-deni in the spirit of Torah or Bible is productiv of results both spiritual and practical.

On the practical side, government ratio would surely allow each American family mo than enough. Were the equivalent of th publicity and administrative effort of a gover ment rationing set-up applied to consumer e ucation most Americans would voluntarily u dergo greater discomfort and inconvenience aid their fellows abroad.

On the whole the American people is ge erous and fair. There are selfish exception But such unfortunates are few in number.

Such voluntary action represents large sca learning and practice in carrying out spiritu ideals and instinctual tendencies towards lo ing one's neighbor. Here is opportunity f those who teach and preach. "If not no when?"

ARTHUR M. SCHI

REALITIES AND VALUES

(*Continued from Page* 8)

when labor is waging a strenuous campaign to organize southern workers and raise the standard of living in the South, and when progressive elements are endeavoring to improve race relations and social conditions there, this bill has been introduced to frustrate their efforts. Make sure that your senators know of your opposition to the bill.

▼

IN OUR ISSUE OF FEBRUARY 22, 1946, we commented editorially on the danger that the emphasis on the paramount importance of giving to the United Jewish Appeal might be used as an excuse for not contributing to the satisfaction of other vital Jewish needs. One of these needs is the support of the Hebrew University in Palestine. The Hebrew University is no luxury. It is indispensable to the adequate study of the complex problems involved in building, under the most adverse conditions, a nation o of a *kibbutz galuyot,* an assemblage "exiles" and refugees. Nor is this th full measure of the University's indispen able services. It must now train personn for leadership in the rehabilitation Jewish communities throughout the worl The University is becoming more ar more the focus of the intellectual life world Jewry. A group of American scie tists is even now on its way to attend scientific conference under its auspices. feature of the conference will be a sy posium on recent research in chemothe apy, physics, biology and plastics. Amo the participants will be Dr. E. Chai recent winner of the Nobel Prize for discovery of penicillin and Dr. Freder Curie-Joliot. Among students at the U versity this year will be about fifty Ame can war veterans receiving their educ tion under the GI Bill of Rights.